The Inquirer

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THIS TOO, IS TRUE

IF the world were governed by angels of light tomorrow, and the problems of Berlin, Laos, Formosa, and Viet-Nam, not to mention the many others, vanished in sweetness and truth, there is still the next generation and the next. No one could guarantee that the reign of angels would continue and no forces of darkness take their place.

The New Myth

This is not idle speculation. It is well to note what mankind has done with certain traditional beliefs today. The old beliefs of heaven and hell—common in one form or other to most peoples everywhere—have been given a very odd twist. Contrary to general supposition, they have not been abolished. They have been given a new dimension, that is all. Instead of heaven being a place beyond the sky it now lies for many men in the future; when, for the Marxists, the state will have withered away and men will live together in total brotherly love; and, for the Western idealists, when the state will act as a benevolent deity spreading contentment wherever its influence is needed. Hell is in the past. If one goes back far enough one comes to the Dark Ages. In that limbo of the past all men were unhappy; and one of the fates sometimes depicted for man in the present is a return to the Dark Ages. For the Marxists, the "imperialists" are very nearly in the limbo already and only require a push to put them there. For some of the "imperialists" the Marxists are representatives of a tyranny from the past, and should be pushed back from whence they came.

But supposing that heaven is not in the future as presumably there is no heaven above the sky now? And supposing that such a representative of the Dark Ages as Dante has a thing or two to teach to the sons of men today? Supposing that it is unlikely that there will be angels of light as the rulers of mankind in the next two or three generations, but such people as the K's, the M's, the A's and the G's? What then?

It seems prudent to suppose that the modern myth of onwards and upwards for ever requires some looking into.

The Empty Space

For the modern myth, let there be no doubt, is connected with some ideas of immortality. The final consummation for all the material endeavour that most men are throwing into the work of today is that there should be some result for it in the future. Who can doubt, for instance, that Mr. Khrushchev, as one of the most fervent believers in the new myth, believes that in some way or other he will be present when the state he operates so emphatically today will wither away. Tell the nuclear scientists or the great captains of industry that all their work is futile; that inevitably mankind being what it is, rulers what they always have been, and masses of men the unpredictable demonic force they always are, that consequently destruction lies ahead—then the scientists and the industrialists may not be so happy at their work. They too want to be immortal.

The new myth of the new dimension of heaven and hell may not be all that an improvement on the old. It may have a big empty space at the centre that makes itself known when people stop their work for a moment to have a look at it. "What doth it profit a man if he gain the whole world and lose his own soul". The big empty space at the centre is where the soul ought to be.

The Questions To Answer

The modern myth of the linear heaven and hell, only one of quaint modern myths, may not even begin to answer the questions of emptiness for those who think. And there are many who think.

There is no need for these myths. The human being in the present is as he has been in the past and as he will be in the future. There is more likely to be a future for him if this very obvious truth is held. The human being need not look to the future for an improvement upon his particular self. He can examine himself now, seek out his needs and fulfil them for himself.

Can such questions as immortality be shrugged aside or debased as in these modern ideologies? Has the present only meaning when it is related to some far off future and not to some great transcendent truth in the present? Must the human spirit be content with a mass emotion of bingo in its various forms and never enter into the exaltation of being lifted beyond itself into a vision of the truth that is now and always?

Such questions need answering, and the answers may lead to a purification that will make the angels of light unnecessary. The ordinary man can seize his own destiny and be guided by his own powers.

Perhaps this is happening in the world. To take a conscious part in it may be the best way to create the permanent blessing of peace.

SEEBOHM ROWNTREE AND THE WELFARE STATE

By E. W. Martin

SEEBOHM Rowntree is remembered as the author of books on poverty, housing, leisure and agriculture; and as one whose eager search for social facts contributed towards the foundation of our welfare state. Rowntree's thinking was Liberal in its aims. It stopped short of Socialism, and yet was linked up with it in many ways. This social investigator, philanthropist and business man is sympathetically examined in "A Study of the Work of Seebohm Rowntree" (Allen and Unwin, 30s.) by Professor Asa Briggs, who is Professor Elect of History and Dean of the School of Social Studies in the new University of Sussex.

Professor Briggs is himself both historian and social thinker. He collects facts with care, and interprets them accurately, so that we are shown the background, character and effort of an enlightened Quaker reformer. Seebohm Rowntree was born at York on July 7th, 1871: " His story is bound up with economics, politics and sociology, not as separate disciplines but as necessary components of a general strategy of social advancement ".

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Rowntree seems to have been a little like the Webbs in his industry; and his life has about it the same quality of devoted concentration. He went to Owens College, Manchester (where George Gissing was educated), and did not take a degree. At the age of eighteen he started work in the Rowntree Cocoa Works, with his father and brothers. By 1897 he was beginning to get interested in general social questions. He also started teaching at the Adult School in York. He read Charles Booth's books on the " Life and Labour of the People in London ", and began to wonder about poverty in York. This was the subject of his first book: *Poverty: A Study of Town Life*, published in 1901.

Professor Briggs thinks this was Rowntree's most important book. He had the great advantage of knowing York from the inside; and was able to look at problems, as it were through a microscope. He wanted facts, not doctrines. It is valuable to contrast (as Professor Briggs does) the attitude of Rowntree with that of a man like C. S. Loch, Secretary of the Charity Organisation Society. Loch was prejudiced. He thought he knew the difference between the " deserving " and " undeserving " poor. Rowntree, however, knew too much to be led into folly. He realised that thrift and self-help were not substitutes for high wages, full employment and social security.

Lady Megan Lloyd George once called Rowntree the " Einstein of the Welfare State ". I doubt if he would have liked the label because it does not really fit the facts. He was a man of great industry and integrity, and it would be wrong to minimise his efforts. But he falls short of the kind of genius to be found in men like Einstein or Tawney or Max Weber.

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In 1918, Rowntree wrote a book on *The Human Needs of Labour*; and in 1921 a study of *The Human Factor in Business*. The main thing to be understood about this great and good man is that his social obligations arose out of his sense of service. He was very different from many modern sociologists, who are divorced utterly from the problems they study. Rowntree felt his own responsibility acutely. This is illustrated, again, by reference to his work. In 1941 he published *Poverty and Progress, A Second Social Survey of York*. He followed this with a study of that city's housing problems in 1945, and in 1951 appeared *Poverty and the Welfare State, A Third Social Survey of York dealing only with Economic Questions*: written in collaboration with G. R. Lavers.

In those books it was clear that Rowntree was not an historian. He was, in fact, a sociologist who " was anxious at the same time to serve and act as a social reformer ". So the thought and the action were complementary. He found in studying progress in York that there were still " black spots "—unemployment, the " poverty cycle " and " inadequate care of the old ". He puts his finger on the weaknesses of modern welfare and security. He found in his survey one not untypical case of a man and his wife (74 and 70 respectively) living on 10s a week, and paying a rent of 5s. weekly. The total family income was £1 per week, and the weekly deficiency in the budget was 3s. 8d. per head.

After 1945, Rowntree gave up much of his time to studying the problems of old age. In his research he followed lines that were indicated by the social structure he had to consider. The essential problem facing the social biographer is, Professor Briggs states: " How far was Rowntree in some sense at least a representative figure? How far did his contribution to the making of the welfare state compare with that of politicians or of pressure groups? Was his work as an industrial conciliator all of one piece with his work as a social investigator? Was the particular link between study and action which so much pre-occupied him strong enough to hold in changing circumstances? "

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Rowntree was a conciliator in the General Strike of 1926, and his wisdom then appears to have been greater than that of most politicians. But Professor Briggs answers these questions with all the caution of one who is well aware of the immense difficulties involved. The richer people are the more remote is the kind of world Rowntree described: " Individual enrichment and collective impoverishment may go together ". What Rowntree did was to make people aware of social problems, but probably the forces of working-class discontent would have been strong enough to produce planned social change. But because of men like Rowntree social change was not left to the working class. " Liberal minds " as well as " labour hands " went to the making of a policy of social reconstruction. He influenced politicians from his position on the fringe of politics.

As Rowntree grew older he found that the problems he faced were getting more complex. He turned his mind to leisure, unemployment and other matters. " To relate enquiry to action " says Professor Briggs, " involved faith. Rowntree's faith—and his optimism—were never called into serious question at any stage of his life ". This religious man would not let himself think of human beings as creatures to manipulate. Christians, he thought, should look at values, at the " spirit " in which ends were being pursued. Values inspiring business lay outside business.

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I think that the book Professor Briggs has written will prove of immense value to readers who want to understand what has gone to the making of our society. He does what Rowntree would have wished him to do—he lets facts speak for themselves, and then he interprets them in a manner which is very different from that of the social historians of the past. It is typical of the life of Seebohm Rowntree that just two days before he died—on October 7th, 1954—he did a hard day's work in London. A colleague asked him how he was. He replied: " Why do you ask me how I am? If I knew that I were to die tonight, it would not affect in the least the things that I have to do for the rest of the day ".

A LAYMAN'S DIARY

October 26. Our local Council of Churches held a Christian Discussion Forum this evening on the subject of Capital Punishment: this was not a debate, but an attempt to approach the problem—should we retain or abolish judicial hanging?—in a Christian spirit. There were many appreciative references to last Tuesday's sober and balanced BBC television broadcast on this subject. I am sure that total abolition of hanging is bound to come in time. The only objection that now carries any weight is the sincere belief of many (but by no means all) policemen and prison officers that the threat of the death penalty is a unique protection to themselves as they go about their difficult duties. I may think they are mistaken—but I don't have to take the risks.

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October 27. The Rev. Arthur Peacock draws my attention to the effect that the BBC's recent *Meeting Point* about " Sin " has had on the editor of the *Church Times* and on some of its

readers. Editorially, the Rev. H. A. Williams, Dean of Trinity College, Cambridge, is said to have "contradicted one after another the moral doctrines of the Church of which he is a priest . . ." And in the correspondence columns of the paper there is irate talk of ". . . something radically wrong . . . activities of the Rev. H. A. Williams . . . his view should not be allowed to masquerade as the teaching of Christ . . . viewed by literally millions of adolescents . . . really frightening . . . ." All of which confirms me in my opinion that this must have been a really good and thoughtful broadcast! This week's *Church Times* prints a dignified reply by Mr. Williams, who suggests that his critics might like to know what he really said before letting off steam about it. (The BBC have declined—rather misguidedly, I think—to publish a transcript of the talk.)

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October 29 (Sunday). I doubt if the most alarmist *Church Times* reader would be "really frightened" by *Meeting Point* tonight. The title was "Too Many Sermons?", and the Dean of Trinity (yes, again) discussed the object and use of the sermon with that wise and humane American Anglican, Bishop Stephen Bayne. Both men agreed that a good sermon should result in action, though (in the Bishop's words) "not necessarily on the way home from church!" A great preacher does expect something to happen, said the Dean. I think this is right. The finest sermons I can recall were preached in All Souls Unitarian Church, Washington D.C., by the Rev. Dr. A. Powell Davies, when I was in his congregation for some months in 1945. He never failed to induce what I would call a feeling of "creative dissatisfaction": one had a mounting conviction during the sermon that something needed to be done in whatever field he was speaking about, and that it was within the power of every listener to take an effective part in helping to do that something.

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November 1. "Why did Sir Adrian Boult?" asked a not very serious music critic in a journal some weeks ago; and he propounded the answer "Because he saw Thurston Dart" (the occasion had been a rather breath-taking performance of one of Bach's Brandenburg Concertos under Sir Adrian's direction). The critic would be pleased to see the big headline "Sir Adrian Will Tell Them to Relax" in tonight's *Evening Standard*: this time the occasion is not a musical one, but the open meeting at the Strand Unitarian Church in Essex Street, W.C.2, on Thursday, November 23 (at 7.30 p.m.), when the Rev. Robert Tayler is to speak on "Relax and Live", with Sir Adrian Boult in the chair. These Thursday-evening meetings on "The Art of Living" (the last will be a Brains Trust on December 7th) are a promising venture. It is hard to realise that the Strand Church is only a year old: it seems to have been always there.

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November 2. About a year ago James Thurber was in London, and it was rumoured that he hoped to put on a play of his own here, and even to act in it himself. Tonight we have the sad news that Thurber has died in a hospital in New York, so we shall never see him in that play. But we can go on reading him with delight. In the ups and downs of Anglo-American relationships, he was the perpetual antidote to the Englishman's stock picture of the brash, philistine "typical American" whom everyone can imagine but no one actually meets. It is tempting to embark on a list of one's favourite Thurber stories and cartoons, but each person can compile his own list unaided. If I had to ration myself to fifty pages of his writing, I think I should choose pages 269 to 317 of *The Beast in Me and Other Animals* (Penguin, 3s. 6d.). This section of the book, called "Time Exposures", is a selection of "visit pieces" written for the *New Yorker* between 1928 and 1936: these masterly pieces of pure reporting should be at once a despair and an inspiration to anyone whoever has to write an account of a visit or a meeting, for readers who want to know (as all readers do) what it was really like to be there.

November 3. What is one to say about John Osborne's *Luther* (at the Phoenix Theatre)? Certainly it has a wonderful part for Albert Finney, and his acting of it is some kind of *tour de force*. But the spectator never gets involved: I never found myself caring what happened to Luther, or to those monks and cardinals, or those peasants.

As I went in I passed two women who were awaiting a friend. One said, in bell-like tones, "By the way, George" (presumably the late arrival) "is a Roman Catholic . . . you know, just in case the religious aspect should crop up". I thought to myself, how on earth could it not "crop up" in a play called *Luther*? But in fact it never did seem to crop up, and I found myself agreeing with the man in the seat next me when he said to his companion during the second interval, in rather puzzled tones, "I get the impression that Osborne is not a Christian". This is not really a religious play. It could be sub-titled *Jimmy Porter at the Diet of Worms*.

THE UNITARIAN FAITH
A STATEMENT

By Bruce Findlow

(The following is a summary of the first of a series of Lectures being delivered by the Rev. Bruce Findlow in Edinburgh. Other summaries will follow).

A RELIGION may be defined as a system of religious belief and the manner of worship related to it. Unitarianism does not make authoritarian claims to truth and revelation. It has no sacred scriptures as its ultimate authority, it has no priesthood in which spiritual authority is vested, it has no creed or statement of faith or set of articles of belief which its members are bound to accept, and which Unitarians think the rest of the human family should embrace.

Unitarianism has its beliefs and disbeliefs but they do not constitute a fixed and final system. Rather is it an open system of belief and the framework of it is this:—

The authority for what a man believes is in himself, his own heart and mind, his own conscience; and his own reason must guide him in his choice of what to believe. A church, a ministry, scriptures and human experience help him and have their own limited authority for him, but in the end a man can only honestly believe what he can—not what someone or something tells him to believe. Further, men who believe on this individual basis can belong together in a church—a worshipping community. Some beliefs they are bound to have in common, on some matters they will have to agree to differ; but in a spirit of humble seeking, mutual help, genuine tolerance, and openmindedness, men can belong together in a religious movement for their common good. Underlying all this is the belief in the goodness and value of individual human beings, in their spiritual as well as material needs, in their power to help themselves; and in the existence of something to be sought and found which fulfils this spiritual need common to all men.

The Unitarian system of belief is clearly not the same kind of thing as, say, the Christian system of belief; but it constitutes a system nevertheless and it marks off a group of people—the Unitarians—from all others.

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Unitarianism cannot be called a Christian denomination—a class of Christianity which can be contained within the Christian religion—because it does not share the fundamental beliefs in the deity of Christ and the unique revelation of God in Jesus Christ. Unitarianism is not Christian enough. But on the other hand, it is more than Christian. For more than a hundred years Unitarians have studied the other religions of man, not to prove that Christianity is the best, not just as an intellectual pursuit, but to learn from them with respect and reverence and to make some of the wisdom of those faiths their own. Thus Unitarianism is more than Christian and entitled to be regarded as a distinct religion in itself—a religion having its roots in Christianity as Christianity has its roots in Judaism.

In much of its practice Unitarianism is Christian and as a whole it has a distinctly Protestant Christian appearance. It has gone beyond Christian limits in some directions, it adheres

to go to the Christian limits in other directions. What we have is something which, after three hundred years of life, is still transitional; a new kind of religion growing out of Christianity, retaining much from its origins but reaching ahead to make something new.

I would define Unitarianism as "a liberal religious movement arising out of Christianity, expressing itself largely but not wholly in Christian forms and terms, in the spirit of the man Jesus." It is liberal in rejecting the idea of a unique and final revelation of truth and in trusting men to discover and believe as much as they can for themselves; it is a religious movement inasmuch as it has churches and a ministry and ways of worship all linked together in a general assembly. It is glad to remain Christian where it can, but glad also to discover other truth and beauty and goodness in other faiths and other lives. Unitarians know of no better man in religion than Jesus of Nazareth, but they believe that there have been others like him in the past, and that there will be others like him again.

Viewpoint

WORK CAMP

By Donald Dunkley

(Under this heading, it is hoped that articles will be published reflecting the concerns and interests of young Unitarians, not only within liberal religion, but also in the wider community. The editor of the articles is Gwyneth Roberts of Colwyn Bay.)

THE writer attended a voluntary work camp in June organised by International Voluntary Service; he wishes to record his gratitude to the introductory pamphlet on Work Camps published by the UNESCO Co-ordinating Committee.

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It was hot. Sweat trickled off my forehead. My legs and arms were red and sore. My hands ached from banging the spade into hard earth. Across the field spread a party of young people, oddly garbed, digging, lifting, levelling in the summer sun. A running track was under construction. All around the rolling, wooded Hampshire countryside disappeared into the heat haze. Behind us stood the turretted rambling Dreyfuss Manor, a Rudolf Steiner school for maladjusted children. Run on a shoe string, with teachers receiving little or no pay except their keep, and children maintained mostly on LEA grants, there was no money over for a much needed sports field. So here we were providing it—a group of young people who had come together voluntarily to do a manual task we believed to be of value to the wider community.

Who were we? Digging next to me was Jean Pierre, an engineer from Paris, on his eighth camp; wheeling her barrow, Fumi Ozi from Hiroeji, Japan, a veteran of camps in Tibet and Africa; and helping her was Quaker, Ken Putnam, a philosophy graduate from New Hampshire, U.S.A. Then there was a Londoner, Derrick, a railway trackman, giving up his holiday on the Spanish Riviera with his wife for a "human's holiday"; Sylvia Von Hartmann of Hamburg, Germany; Priscilla, a London midwife; Meit Karlsson, a Swedish schoolgirl; Jean Noel, a printer from Lyon; the Wiles from Brooklyn, New York; camp leader Alan Ratcliffe, student of engineering at Cambridge; and myself, far from the chill winds of the High Peak, attending an IRF conference with a difference—new and varied participants and a practical job of work to do.

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It is still hot—roll on tea break. We work an eight hour day, with breaks for lunch and a cup of tea. In the evenings we talk together, play and dance, serenade the locals at the village hostelry. At the weekend we visited a fete at a private school for girls—"How frightfully interesting; from Paris, are you?"; and on the Sunday attended a Friends' meeting and went on a ramble in the countryside. On Monday morning, it was back to work . . . to the digging in the heat.

While we work, we are conscious of the thousands of other young people in similar camps all over the world. Every year, one million volunteers from a hundred countries and territories participate—in social work with Tibetan refugees, road building in Finland, a youth club hut in Liverpool, digging a well in India, constructing a refugee camp in Morocco, irrigation channels in Chile, a welfare clinic in Alaska, a youth centre in Soviet Georgia. Young people of different backgrounds, different nationalities, Catholics, Protestants, Jews, Moslems, Buddhists, agnostics, atheists, intellectuals and manual workers working side by side, sharing the cooking and the clearing up, housed in a youth hostel, a barn or a tent, eating simple home cooked food, living in the atmosphere of friendship and mutual trust created by the work. We find we can talk in simplicity and sincerity instead of using words as weapons to defend with bitterness, and intolerance a particular ideology. Words become a channel for a real exchange of ideas, and each begins to search for the truth and for positive solutions to the problems that face young people.

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However, we always bear in mind that "a spade is a tool for digging with not for leaning on while engaged in intellectual discussions". These words were spoken by Pierre Ceresole, a Swiss engineer, who organised the first work camp in 1920 after the First World War, by getting together young volunteers (including some Germans) to help clear up a war damaged village in France. This inspired gesture began the movement known today as Service Civil International which in turn inspire others who saw the value of the work camp method. Since 1948, a million campers and their movements have been co-ordinated by the UNESCO Committee for International Voluntary Work Camps, 6, Rue Franklin, Paris XXIe, Paris, who issue annually a comprehensive guide to work camps the world over.

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It is certain that young Unitarians should be inspired to join with kindred youth in a movement whose motives are so eloquently simple: After all it was the Unitarians, Emerson and Thoreau, who originally suggested the work camp idea, even though it took a practical Swiss engineer, a hundred years later, to implement it. Work camps have been organised extensively by the American Unitarian Service Committee and in particular by the Universalist Service Committee, who organise annual camps in West Germany. In Europe neither the I.R.F. or any of the liberal churches have taken it very seriously. In Britain, young Unitarians have on occasion joined Young Friends in a weekend camp, and have offered to clean up the gardens of some of our less dignified churches. A U.Y.P.L. work camp is mooted this winter at Huckloe to decorate the Old Chapel—perhaps a hint of things to come.

Meanwhile, the international "pick and shovel" movement builds a practical road to world peace and goodwill among men. A school running track in Hampshire may not measure up to a refugee camp in Tibet or road building in Paraguay, but the experience of friendly international community and of a worthwhile job, well done, is the same for all of us. This is what moves young people year by year to give up their annual holiday lazing by the sea (or swopping ideas at a conference) to exercise themselves at a voluntary work camp.

It is still very hot. The sweat is soaking my shirt. "Who's on kitchen duty today—where's that tea? It must be three o'clock!"

HEADMASTERS AND ALL THAT STUFF

By a "D-Class Secondary Modern"

(In a covering letter our contributor says that the following is factual.)

MY school is a Secondary Modern; it's not much use. Our teacher, old Underhill, is so busy arranging with monitors to give out milk, and supervising school meals and moving school furniture, he doesn't have much time to teach us anything. Well, I can read, I like reading, and I know how to add-up and

subtract and multiply and I can do long-division but, well, not much else. All this algebra and stuff, geometry, we've never had; you know, like what they have in the posh grammar schools and comprehensives.

I like composition, but my spelling's no good. I can even get words like "ink" wrong. I did one composition all about my mum in the butcher's shop talking to Mrs. Smith. It had all what they were talking about, in it. I was the little boy, listening. I got it back with red lines drawn right through it. I dunno'. I don't think he understood it.

Old Underhill gets into terrible rages. He goes sort of grey, too—screams at us—and then realises he's shouting so he shuts up, then he hisses at us. He gets a bright red spot on each cheek and narrows his eyes and his lips go white, his ears quiver sometimes. It's a rotten job, I suppose, teaching. Our teacher before him was a soft bloke. He used to talk to us and tell us there was a line we musn't go over. I think he asked for us especially—we were a "special class" then for boys that hadn't been promoted. We didn't have him for long and old Underhill's our teacher now. He's always been at our school. We used to hear about him before we came into his class.

Old Rogers is our school headmaster. He's got a bald head. He raises his eyebrows so high, they sort of go up the dome. He's got a long head, very bony and lanky he is; sort of pinched-up, above, pot-belly sticking out and skinny legs below. You can see his yellow long-pants tucked into his socks when he crosses his legs. His trousers flap.

I had to go and see him in his office once. He's got some woman in there working for him. I was supposed to go to some open-air school because the doctor picked me out. Old Rogers asked me when my birthday was. I said "Christmas Day". "Oh", he said, "your name should be 'Noel'". Soppy! He looked at me over the top of his rimless spectacles. "Well, what do I mean?" I couldn't think of anything except that "Noel" means Christmas, but he wouldn't mean that. He's always trying to be clever and that would be too easy. I couldn't think of anything else, so I just looked at him. "Well, my boy, 'Noel' means Christmas. Didn't you know that?" I smiled politely. "Ah well", he sighed, "at least you look as though you know, that'll get you a long way. Off you go."

Daft thing!

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Worshipping Community

Sir: Mr. Long's suggestion in a sermon that "Half-believers in casual crowds" applies to many Unitarians, points, as you write in your Editorial, to a fundamental weakness in our position.

Recently two people who have thought their way to us, have asked me, quite independently, why we do not affirm Unitarianism in our chapels. Such people find, too often, that our only concern is that every individual shall be free to think what he likes.

Freedom, indeed, must always be one of our concerns.

Nevertheless, there must be, as Martineau points out: "a fundamental agreement for the time being as to the main essentials of Christian doctrine as well as the essentials of the Christian life and the unreserved teaching of these is no less obligatory upon the society than the private profession of them upon the individual."

By affirming this we need not "fix on worshipping assemblies whose life runs on through centuries, the mutable types of thought special to our own time."

If the term Unitarian has come to be, as the Rev. Gordon Bolam states in the recently published "Essays in Unitarian Theology"—no more than a name which describes those whose quest is determined by the unflagging "search for truth"—let us stop calling ourselves Unitarians and cease to mislead those whose quest has caused them to turn their feet into one of our Meeting Houses.

Our search for truth has led us in a certain direction as it has led others in a different one.

We cannot afford, as you say, to scorn theology. All churches and many of the unchurched masses acclaim the Christian way of life and the reasons for our existence are theological.

There is no hope of appealing to others if so many in our movement, obsessed with freedom, are unwilling to erect signposts to indicate the route along a path which has become dangerously broad.

If the free mind and the search for truth, valuable though they are, are all we can admit we have in common, then they are not enough to keep us together as a worshipping community.

Taunton Yours, M. M. Stych.

Sir: I was introduced to Unitarianism very early this year (by a professing Secularist, incidentally) and have some very mixed impressions of the movement that might be of interest to your readers of longer standing.

Perhaps of prime importance is my discovery that many Unitarians are very intelligent and open-minded: this impressed me considerably, as also did the variety that I found in the form and content of the church services.

I was pleased to discover that Unitarianism imposes no creed, but on the other hand somewhat disconcerted to note that some of our younger generation seem to lack (perhaps for theological reasons) a sound grounding in the Scriptures.

Again, I find repeatedly a certain attitude which rejoices in the individuality of man, but seeks rather to exaggerate differences than to reconcile them. To my mind this state of affairs suggests two possibilities, either or both of which could result: Unitarianism could become a Cave of Adullam (without a David) or a new generation could arise that sought, by reaction, a comparatively dogmatic approach to truth.

No doubt, as some have already assured me, I have not yet met a representative cross-section of the denomination: but where are the more than two or three who are seeking to re-interpret the age-old truths in terms that the rising generation can understand? For myself, I find it very possible to find points of agreement with Catholics, Evangelicals, Rationalists, Communists, Atheists and others: yes, and with Unitarians! Is there, for instance, any essential difference between the traditional idea of being "in Christ" or "in the Spirit" and the modern psychologists' hypothesis of the "subconscious mind"?

But perhaps there is some sociological reason for which Unitarians cannot get "back to the Bible" (and other inspired writings) and arrive jointly, not merely at a fresh understanding, formulated in modern terminology, of the lives and teachings of the great men of the past, but at a better understanding of those personal differences that they profess to respect.

Leicester Yours, Leslie Weston

ROYAL FESTIVAL HALL

Monday, December 4th, 1961 at 7.30 p.m.

THE KINGDOM
ELGAR

1961

The Royal Choral Society

SOLOISTS ELSIE MORISON MARJORIE THOMAS
RICHARD LEWIS DONALD BELL

At the Organ: Arnold Greir

London Symphony Orchestra

conducted by
SIR MALCOLM SARGENT

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Is it Divisive?

Sir: The answer I think, to Phillip Hewett's query as to why "the subject of atomic warfare is not popular within our movement", is not that the discussion of the subject is in itself "disruptive" but rather the intolerant manner and statements of those who so passionately believe in unilateral disarmament. These good people are apparantly quite unable to tolerate the expression of any views on this subject except their own. Thus it is that those of "our movement"—a majority I believe—whose consciences are just as sensitive as are those of the unilateral disarmers, and who feel the horror just as keenly as they do, but are yet not willing to accept Earl Russell's thesis: "Better be Red than Dead," and are deeply hurt by the constantly reiterated suggestions that if they do not accept the unilateral assumptions and political alignments they are non-Christian—and even downright wicked—just sadly keep quiet, and often also sadly stay away from the company and arguments of those who do not discuss rationally, but only fiercely denounce.

To achieve "unity in diversity" there must be courtesy and tolerance. And by "tolerance" I mean real respect for the person of different opinion, and even the admission that he could be right!

At a recent General Assembly meeting a resolution urging unilateral disarmament was passed, but only one-third of those present dared to vote!

You yourself, Sir, spoke with deep feeling and profound logic urging that there could be two opinions—at least on this question.

But my own hand was, as far as I could see, the only one raised when it came to a vote "for" or "against"—in my case "against"! I came away from that meeting profoundly depressed and saddened—not because a resolution with which I could not agree had been passed by a minority of those present, but because of the intolerance, passion and ill-feeling displayed by those who spoke in favour of unilateral disarmament, and whose speech and arguments were indeed threatening.

Lincoln. Yours, H. W. Kemshall.

Remembrance Sunday

Sir: The letter from Canon Collins also appears in the *British Weekly* with the reference to the use of the occasion to refer to military victories. I have attended a Remembrance Service every year either in my own town or other places and never yet have I heard of such expressions, and was glad to notice that the Editor of *British Weekly* either cut these words out or else Canon Collins left them out. Surely truth is important to pacifists.

Liverpool. Yours, R. N. Rainford.

The Temperature Drops

Sir: On Monday, October 30, after an explosion that shook the world our scientists said it might be "but an earthquake". *But!* On Tuesday when it was known it was Russia's 50-megaton bomb newspapers registered horror. Alternative forms of milk were ready for infants under one year should the Russian tests produce a dangerous level of radio active iodine 131 in milk; but we were soon re-assured that at the moment there was no danger whatsoever. An American psychiatrist seemed more worried lest nuclear fall-out shelters should present a bigger problem—SEX! Danger heightens the mating urge he told us and the only solution would be to build partitions in shelters! The less romantic speculated on why Russia dropped this bomb and by November 5 Mr. Strachey gave us his views. It seems we must remember that present-day nuclear war-heads are already about 1,000 times as *efficient* (my italics) as the Hiroshima and Nagasaki bombs. But we must not worry too much because in the event of one side getting substantially ahead of the others in these tests this might very easily be much more than offset through the development of new means of delivery. So there is something even more "efficient" in store for us. And when Mr. Macmillan explains to us what we might have to do (without hatred, of course) and the blameless way in which we shall do it, I am reminded of the little Victorian servant girl who, on being reprimanded by her Mistress for having an illegitimate baby said "But please Mum, it was only a little one." And so, whistling to keep up our courage, we decide it is Russia's weakness rather than her strength that is causing this modern firework display and, in a matter of days, our temperature drops to "normal".

For thinking people what is most distressing is how quickly we adapt ourselves to evil. If you talk in terms of the efficiency of tests it sounds better, should we be forced to compete, than to call them evil or diabolical for, of course, we in the West could never do that. The word sin is entirely outmoded. If a boy tortures an animal, or sticks a knife into someone, he wants understanding and this goes on for all wrong doing throughout life. Maybe this is so, but are we not in danger of getting too much of a kick out of "understanding" the motives of others and projecting the blame wherever our pet theories decide it should be? What about understanding ourselves for a change and facing the truth—if we any longer know what truth is—for how can we when right is all too often determined by what is expedient? But the day of reckoning is coming. If we boast of "our way of life" and do not face facts now, we may well produce a generation (if given time) that wants more than human understanding can give. How can we expect our children to grow up knowing right from wrong, good from evil, when we set them so bewildering an example?

Braunton, Devon. Yours, Winifred Cummings (Mrs.)

Social Service Department

Sir: My comment on the Hucklow study group findings was not an attempt to belittle as Mr. Murren suggests. It was a factual appraisal of its conclusions. Criticisms were directed against the Department. It was said that those genuinely seeking to undertake social work found little or no encouragement, help or advice from it. When invited to substantiate this Mr. Murren was vague, and the Group findings did little more than cover the ground of our past reports and studies. Documents like "Men and Women in Society"; "The Churches and Social Welfare" are available still for those interested. The one original suggestion for a conference of Unitarians who are professional workers is being considered.

Of course we are concerned to encourage the local church to "look outwards . . . reaching outwards" . . . . "seeking to involve itself in the simplest needs of men and women". It must be realised though that in the existing situation the role of the church in social work has become a subsidiary one. That is why there is need to effect co-operation with statutory officers so that duplication of effort is avoided and service rendered where a need really exists.

My conviction remains that many of our churches are seeking to do this and that our cause is not helped by a repeated emphasis that seeks to minimise the contribution of our own people.

Gt. Preaches Pk., Copthorne, Sussex. Yours, Arthur Peacock.

The Hibbert Journal

The latest *Hibbert Journal**, as usual, enriches excellently the background of ideas and facts against which Unitarians and religious liberals play out their rôle on the modern stage. It concerns itself broadly with religion and other interests and disciplines. The Rev. John Rowland of Brighton has an article on "Science and Religion" which might well be summed up in one of his concluding sentences "Science has some of the facts; we should be foolish to try to dispute that. But religion has some of the facts too".

The surgeon, Kenneth Walker, has a piece on "Psychology and Religion" which less clearly achieves his stated aim than Mr. Rowland, though he describes interestingly some psychological factors in our make-up. He concludes: "What is really at stake is not whether a psychologist and a clergyman will ever be able to collaborate satisfactorily in the treatment of illnesses of psychological origin, but whether humanity is likely to survive or not". This conclusion is certainly pertinent to the state of the world, if not altogether pertinent to the aim of the article.

There comes next "Religion in History", by Professor L. E. Browne, in which he demonstrates that "religions, and in particular the highest forms of religion, have been the motivating force of human progress and civilisation". He surveys the major faiths and provides some interesting reflections, e.g., that the gloom which fell upon early Hinduism might have been due to the disease-ridden climate to which it later moved. It would appear that the legacy given by religion to the world has been influenced no less by plain accident than apparent Providence.

Dr. Leon Roth has a stimulating article on "Religion and Literature". The common ground between literature and religion might be "the belief in the existence of a spiritual world which sustains and upholds the world of ordinary living". Dr. Roth suggests that, although holding this ground in common, literature and religion part company. Literature certainly apprehends that life has a spiritual foundation, but religion apprehends in addition that life is *guided*. But in true modern style he concludes with questions rather than certainties and asks finally whether the *orders* recognised by literature and religion are "not reality at all but only appearance or even illusion". One wonders whether it need always be the function of literary academics to lead us into agnosticism. It is very nice to have clear heads, but committed hearts will probably in the end do more good for humanity.

A notable article, among other features, is one by the Rev. Sydney Spencer on "Mysticism and Immortality", which has the merit of being wide-ranging intellectually as well as personally helpful—a relief for which one can give appropriate thanks. The book surveys and reviews are, as usual, as interesting to the intellectual layman as he puts his feet up as they are useful to the tired cleric in his study trying hard to keep abreast of all that is thought and written. A.R.D.

*The Hibbert Journal, October, 1961, price 5/- net.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 19, 1961

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Rev. COLIN GRIEVE
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAN DAVIES
AINSWORTH, Unitarian Church, Kenworthy Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Supply, 6.30, Rev. P. R. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN McLACHLAN
BIDDLES GREEN, Old Meeting House, 11, Rev. JOHN KELLY
BILLINGHURST, Free Church, High Street, 11, Rev. T. L. JONES
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (November 26), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. R. W. SORENSEN
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BENTON
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Mr. RADCLIFFE
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOMB
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PERCY
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LOMB
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. P. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. ARTHUR PEACOCK
CHELTENHAM, Bayshill Unitarian Church, Royal Well 11, Sunday School, 6.30, Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. McELDOWNEY, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHEWTON CHAPEL, Asheton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, Church Street, 6.30, Supply
CROYDON, Unitarian Church, Harmitage Street, 11 and 6.30, Mrs. M. B. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERRY
DENTON, Wilton Street Chapel, 11, Mr. G. E. HASLEN, 6.30, Students
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. CARWELL
DITCHLING, Old Meeting House, 10.45, Supply
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FORROW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 93, Constitution Road, 11, Rev. DOUGLAS WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARDY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY
GLOSSOP, Hinsdale Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUINN
GORSLEDDEN, Meadrew Chapel (Portsmouth), 6.30, Rev. G. MABEL BRAMER
GUILDFORD, Ward Street Church, 11, Rev. E. D. DAVIES
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Harmer Unitarian Church, Joseph Street, 6.30, Choir Service
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GRELAND
LEICESTER, Narborough Road, 6.30, Min. O. J. EVANS
LEICESTER, The Great Meeting, Free Bond Street, 11 and 6.30, Rev. A. R. DOWSING
LEWES, Westgate Chapel, 11, Rev. Basil VOSEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. F. N. TENDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PITTS
LIVERPOOL, Domestic Mission, 5603 Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. Eric PHILLIPS
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PITTS
LIVERPOOL, Hope Street, 6.30, Rev. Eric PHILLIPS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Brett SHORT
LONDON, Hall Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Hinckley Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Mr. F. LEWIS
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS C. RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service Rev. R. E. COLLINGS)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GERALD WEARY
LONDON, Hazel High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOSEPH GRIFFIN
LONDON, Mansfield Street Church, Portland Street, 6.30, Rev. JOHN KELLY
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Min. E. J. CRIPPS
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. RAYMOND H. HOPKIN
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission) 3, (third Sunday of each month) Mr. HOSHAM TENCH
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. W. BEER
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Queen's Road Unitarian Church, Urmston, 11, Rev. P. B. GODFREY
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MERSEYSIDE, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 6.30, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDREY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
OXFORD, Manchester College Chapel, 11.30, The Rev., the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. McCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DURRELL
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STORER
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 11, Supply
ROWLEY CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. S. TRESPNICK, 6.30, Rev. T. H. JONES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. JOHN CHURCH
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. D. SNOWLING
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Mr. JAMES McCORMICK
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
SUCKERIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pentawell Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11 First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. J. WILLIAM DYER
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. MACGREGOR
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10 c/l, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.45, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Miss P. HOGG

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AUSTRALIA

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SHARON COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 19 Francis Street (off College St.), 7.15, Supply, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme. Mr. H. J. WEBB
WELLINGTON, Services suspended—Enquiries—Mrs. Warren, Tel. 61-232

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U.S. and Nuclear Tests: A Quaker Appeal

The following appeal was sent to-day (November 3rd) to President John F. Kennedy on behalf of the Religious Society of Friends (Quakers) in Great Britain:—

"Throughout the world, in every continent, men and women are shocked at the news of the long series of nuclear explosions set off by the Russian Government. In America and other western countries, there is an understandable demand for some response in kind, for a demonstration that the western world is just as strong and just as determined.

"But we believe that the real need of mankind is for strong leadership of quite another kind, and we look with hope to the President of the United States to provide this leadership. We hope it will be made clear that, in spite of the provocation, the American Government will not add terror to terror, that it will not further contaminate the atmosphere and add to the guilt which all four nuclear powers already share. Instead, we trust that you, in line with your own Inaugural Address and your recent address to the United Nations, will continue firmly in the path that leads to the total renunciation of all nuclear testing and armament, and to general disarmament.

"The great need of the hour is not for further demonstrations of armed strength from any quarter but for courageous moral and political leadership that can carry the world away from its present race towards destruction. No one nation alone can bring this about, but we believe it may be the destiny of the American people and Government to show the way of life for all the world. Mankind is surely destined for life, and not for death."

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Cinema

Drug addiction is apparently an escape. The new film at the Academy, Oxford Street, "The Connection", is a continuous examination of this escape. Some male drug addicts are in their "pad", a desolate attic, waiting for the man, the connection, who will bring their drug. They are being filmed as a documentary by two men who take a part in the film.

The waiting men are in various stages of physical degradation.

The Connection, a handsome negro, dressed in a wonderful white suit at last arrives with the stuff. One by one the addicts receive their shot and their degradation momentarily slips from them. One by one they depart save one man who has given himself too much. His life is just saved.

It is a powerful, brave picture.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Death

Jones. On 25th October, Marie, wife of Joseph of Kingsbury, N.W.9, for many years a devoted member of the Kilburn Unitarian Church.

The I.A.R.F. and the World Council of Churches

We have been informed that the President of the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.)—Dr. H. Faber, Netherlands—in this capacity will attend the 3rd Assembly of the World Council of Churches at New Delhi as an observer.

A number of member groups of the I.A.R.F. which are members of the W.C.C. or have relations with it, have urged that this opportunity to be represented by an observer should be taken. Several special contributions from the circle of the I.A.R.F. have helped to finance this trip.

At the Congress of the I.A.R.F., held at Davos, Switzerland, in August, 1961, the following Resolution was carried:

"The General Assembly of the International Association for Liberal Christianity and Religious Freedom, meeting in Davos, August 11th, 1961, and including in its membership churches and groups who are members of the World Council of Churches and others who are not, on account of objections against the present formulation of its basis of membership, places on record its considered regret that the proposed further change in the basis of membership will create problems for a still greater number of churches and groups who would otherwise wholeheartedly support the work of the Council. The Assembly deplores this action of the W.C.C. which retards the advancement of religious co-operation throughout the world."

An official information has been received by the Secretariat of the I.A.R.F. that this Resolution will be added to the documents of the W.C.C. Committee concerned.

Florence Maud Scrggs

The sudden death of Miss Florrie Scrggs on the 16th of October is a sorrow and loss to the Stratford (London) Unitarian Church and to the London District. Associated with this little building in West Ham Lane, along with many members of her family, almost the whole of her life, it was, as one of her connections, the Rev. Harry Smith, said, in his address, "her cathedral." Alike in congregational and Sunday School activities, she had been a leader, and now that we reflect on the power of that leadership, we see that much of its secret was service.

R.H.B.

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